

of Catholicism," "has been especially forgotten and overlaid"; while Dean Stubbs has been telling us in a recent book, "The Paternoster of the Christian Socialist," that "in its very essence the Lord's Prayer, the prayer of Christ, is a socialistic not an individualistic paternoster: a Catholic, not a separatist prayer, and that it summarises the five great principles of God's good government of the world—Social Order, Social Progress, Social Justice, Social Duty, Social Reform.

The fact cannot be disguised, it is better not to attempt to do so, better openly to acknowledge and humbly confess, that the church has been one-sided to a far too great extent, that she has neglected the social aspect of her mission, and hence social problems have grown up outside of her, and her children have learned that for social troubles they must look elsewhere than to the church. A bitter lesson to learn, and the learning thereof has been fraught with disastrous consequences to the church in the shape of loss of influence and growth of estrangement. For there are social problems many of them, and very serious ones. Let me mention three at least of these.

I. THE PROBLEM OF THE CLASSES—Our present day society presents for our edification the spectacle of a few men possessed of power, and of a great mass of human beings as absolutely and as hopelessly the slaves of society as any at any former period of the world's history. In the older civilization the barrier that divided the classes was that of rank, there were the nobles and the common people, and there is to be said that the nobles did sometimes possess what their name implied and what alone entitled them to respect and obedience, viz., nobility of mind and soul.

But the barrier between the classes in our newer civilization, such as America, and which is fast becoming the real barrier in the civilization also, is something meaner and more sordid, more irritating, pernicious in its effect than anything that hitherto divided class from class, albeit as strong and effective a barrier as ever rank was. It is money and the capacity or faculty for begetting money.

The millionaires are our "nobles" to-day and the multimillionaires our autocrats, and no feudal system ever witnessed a more unrighteous oppression, a more cruel grinding of the masses than our present day one under the rule of Croesus. The one class is possessed of wealth, money far beyond their capacity to enjoy or rightly use, and living in fear that they are to be arbitrarily deprived of it, and utterly ignoring the claim of others to that wealth, while the other class which has produced that wealth by its own labor suffer by physical and mental poverty, oftentimes downright starvation for lack of a little of that enormous wealth. Moreover the separation between the two classes is so great that they have no opportunities of becoming better acquainted and understanding each other. As a writer in the "Commonwealth" puts it "All the people who make jam live in one place and the people who eat it in another." Here, for example, is the Duke of Westminster, the wealthiest man in England, I understand, deriving his enormous income from the ground rents of London. What

does that mean? that he earned them? not a bit of it. An English king, long since dead, gave to the ancestors of the present Duke a piece of land over which the City of London has now extended, and the Duke possesses the privilege, recognized by law, of appropriating a large percentage of the earnings of so many of the laboring class. Or again, a man purchases as farm land, and at farm prices, a piece of land, and in the time of his grandson coal is discovered underneath its soil. Promptly the present owner levies a heavy tax upon every ton of coal extracted, finds a name for himself as a millionaire while the operatives who extract the coal are employed at starvation wages. Has the church nothing to do with this? Where is the brotherhood principle? Theoretically the men of these two classes are brethren, baptised at one font, theoretically at one altar equal. In practice the masses are but so many white 'niggers' whose sole function in life seems to be to labor from childhood to old age that their lords and masters may live at ease in a palace. "In the act of creation God the Father, through his Divine Son, first as Creator, and in the fulness of time as the God-man, our Elder Brother, created all men equal. This equality was confirmed and ratified when God the Son took man's flesh and man's nature upon Him and shed his most precious blood, not for a class or race but for all mankind, thereby knitting together for all time that bond of brotherhood which had been severed by selfishness and sin."

II. THE LABOR AND INVENTION PROBLEM—The industrial problems as we may term them for convenience. The rapid rate at which invention has been coming to the world is something startling. The world revolutionized by steam, electricity and all kinds of machinery. God's blessing to man these are, but by the devilish ingenuity of man they have been turned to curses for the laborers. Every new labor-saving device should enable men to receive the same profit with less labor, but such is the condition of our social system that it is possible for a wealthy employer of labor to purchase the sole right to a labor-saving machine, a machine that with only one man to guide it will do the work of ten, and then gets rid of the remaining nine men and puts their wages in his pocket. A considerable number of men are continually thrown out of employment through the adoption of machinery, and are compelled to increase the pressure of competition in some other labor-hiring factory, store or place.

The railways in the hands of the people and managed for the people are clearly a great blessing to farmers, in enabling them to place their produce in any market in the world. But unfortunately the railways are in the hands of monopolists.

Again concentration in production is doubtless a great saving of time and labor. Goods can be manufactured in a large establishment in large quantities more cheaply both as regards time and labor saving than in small separate and competitive establishments. Hence it should be a blessing to the people if goods are manufactured and distributed in great establishments, so it would be were the manufact-